

Brotherly Love.

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S E R M O N,

PREACHED IN

ST. PATRICK'S CHURCH;

On December 1st, 1717.

By DR. JONATHAN SWIFT,

Dean of St. Patrick's, DUBLIN.



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ON
BROTHERLY LOVE.

A
SERMON.

HEBREWS, Chap. xiii. Verse 1.

Let Brotherly Love continue.



IN the early Times of the Gospel, the Christians were very much distinguished from all other Bodies of Men, by the great and constant Love they bore to each other; which, although it was done in Obedience to the frequent Injunctions of our Saviour

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Saviour and his Apostles, yet, I confess, there seemeth to have been likewise a natural Reason, that very much promoted it. For, the Christians then were few and scattered, living under Persecution, by the Heathens round about them, in whose Hands was all the civil and military Power; and there is nothing so apt to unite the Minds and Hearts of Men, or to beget Love and Tenderneſs, as a general Distress. The first Diffentions between Christians, took their Beginning from the Errors and Heresies that arose among them; many of those Heresies sometimes extinguished, and sometimes reviving, or succeeded by others, remain to this Day; and having been made Instruments to the Pride, Avarice, or Ambition of ill designing Men, by extinguishing Brotherly Love, have been the Cause of infinite Calamities, as well as Corruptions of Faith and Manners, in the Christian World.

The last Legacy of *Christ*, was Peace and mutual Love; but then he foretold that he came to send a Sword upon the Earth: the primitive Christians accepted the Legacy, and

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and their Successors, down to the present Age, have been largely fulfilling his Prophecy. But whatever the Practice of Mankind hath been, or still continues, there is no Duty more incumbent upon those who profess the Gospel, than that of Brotherly Love ; which, whoever could restore, in any Degree among Men, would be an Instrument of more Good to human Society, than ever was, or will be done, by all the Statesmen and Politicians in the World.

It is upon this Subject of Brotherly Love, that I intend to discourse at present, and the Method I observe shall be as follows :

- I. *First*, I will enquire into the Causes of this great Want of Brotherly Love among us.
- II. *Secondly*, I will lay open the sad Effects and Consequences which our Animosities, and mutual Hatred, have produced.
- III. *Lastly*, I will use some Motives and Exhortations, that may persuade you to embrace Brotherly Love, and continue in it.

First,

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I. *First*, I shall enquire into the Causes of this great Want of Brotherly Love among us.

This Nation of ours hath for an Hundred Years past, been infested by two Enemies, the Papists and Fanaticks, who each, in their Turns, filled it with Blood and Slaughter, and for a Time destroyed both the Church and Government. The Memory of these Events hath put all true Protestants equally upon their Guard, against both these Adversaries, who by consequence, do equally hate us. The Fanaticks revile us, as too nearly approaching to Popery; and the Papists condemn us, as bordering too much on Faticism. The Papists, G O D be prais'd, are by the Wisdom of our Laws, put out of all visible Possibility of hurting us; besides, their Religion is so generally abhorred, that they have no Advocates or Abettors among Protestants, to assist them. But the Fanaticks are to be considered in another Light; they have had of late Years the Power, the Luck, or the Cunning, to divide us among ourselves; they have endeavoured to represent all those who have been so bold as to oppose

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pose their Errors and Designs, under the Character of Persons disaffected to the Government; and they have so far succeeded, that now-a-days, if a Clergyman happens to preach with any Zeal and Vehemence against the Sin or Danger of Schism, there will not want too many in his Congregation, ready enough to censure him as hot and high flying, an Inflamer of Men's Minds, an Enemy to Moderation, and disloyal to his Prince. This hath produced a formed and settled Division between those who profess the same Doctrine and Discipline, while they who call themselves Moderate, are forced to widen their Bottom, by sacrificing their Principles and their Brethren, to the Incroachments and Insolence of Dissenters, who are therefore answerable, as a principal Cause, of all that Hatred and Animosity now reigning among us.

Another Cause of the great Want of Brotherly Love, is owing to the Weakness and Folly of too many among you, of the lower Sort, who are made the Tools and Instruments of your Betters, to work their Designs,

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wherein

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wherein you have no Concern. Your Numbers make you of use, and cunning Men take the Advantage, by putting Words into your Mouths, which you do not understand; then they fix good or ill Characters to those Words, as it best serves their Purposes: and thus you are taught to love or hate, you know not what, or why; you often suspect your best Friends and nearest Neighbours, even your Teacher himself, without any Reason, if your Leaders once taught you to call him by a Name, which, they tell you, signifieth some very bad Thing.

A third Cause of our great Want of Brotherly Love, seemeth to be, that this Duty is not so often insisted on from the Pulpit as it ought to be in such Times as these; on the contrary, it is to be doubted, whether Doctrines are not sometimes delivered by an ungoverned Zeal, a Desire to be distinguished, or a View of Interest, which produce quite different Effects; when upon occasions set apart to return Thanks to God for some publick Blessing, the Time is employed in stirring up one Part of the Congregation against the

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the other, by Representations of Things and Persons, which God in his Mercy forgive those who are guilty of.

The last Cause I shall mention of the Want of Brotherly Love, is that unhappy Disposition towards Politicks among the trading People, which hath been industriously instilled into them. In former Times, the middle and lower Sort of Mankind seldom gained or lost by the Factions of the Kingdom, and therefore were little concerned in them, further than as Matter of Talk and Amusement; but, now, the meanest Dealer will expect to turn the Penny by the Merits of his Party. He can represent his Neighbour as a Man of dangerous Principles, can bring a rayling Accusation against him, perhaps a criminal one, and so rob him of his Livelyhood, and find his own Account by that, much more than if he had disparaged his Neighbour's Goods, or defamed him as a Cheat. For, so it happens, that instead of enquiring into the Skill or Honesty of those kind of People, the Manner is now to enquire into their Party, and

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to reject or encourage them accordingly; which Proceeding hath made our People in general such able Politicians, that all the Artifice, Flattery, Diffimulation, Diligence and Dexterity, in undermining each other, which the Satyrical Wit of Men hath charged upon Courts; together with all the Rage and Violence, Cruelty and Injustice, which have been ever imputed to Publick Assemblies; are with us (so polite are we grown) to be seen among our meanest Traders and Artificers; in the greatest Perfection. All which, as it may be Matter of some Humiliation to the Wise and Mighty of this World, so the Effects thereof may perhaps in Time prove very different from what, I hope, in Charity were ever foreseen or intended.

II. I will therefore now in the second Place, lay open some of the sad Effects and Consequences which our Animosities and mutual Hatred have produced.

And the first ill Consequence is, that our Want of Brotherly Love hath almost driven out all Sense of Religion from among us, which

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which cannot well be otherwise : For, since our Saviour laid so much Weight upon his Disciples loving one another, that he gave it among his last Instructions ; and since the primitive Christians are allowed to have chiefly propagated the Faith by their strict Observance of that Instruction, it must follow that in proportion as Brotherly Love declineth, Christianity will do so to. The little Religion there is in the World, hath been observed to reside chiefly among the middle and lower Sort of People, who are neither tempted to Pride and Luxury by great Riches, nor to desperate Courses by extreme Poverty : And truly, I upon that Account have thought it a Happiness, that these who are under my immediate Care are generally of that Condition ; but where Party hath once made Entrance with all its Consequences of Hatred, Envy, Partiality and Virulence, Religion cannot long keep its Hold in any State or Degree of Life whatsoever. For, if the Great Men of the World have been censured in all Ages for mingling too little Religion with their Politicks, what a Havock of Principles

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ciples must they needs make in unlearned and irregular Heads; of which indeed the Effects are already too visible and melancholy all over the Kingdom.

Another ill Consequence from our Want of Brotherly Love is, that it increaseth the Insolence of the Fanaticks; and this partly ariseth from a mistaken Meaning of the Word Moderation; a Word which hath been much abused, and handed about for several Years past. There are too many People indifferent enough to all Religion; there are many others who dislike the Clergy; and would have them live in Poverty and Dependence; both these Sorts are much commended by the Fanaticks for moderate Men, ready to put an End to our Divisions, and to make a general Union among Protestants. Many ignorant well meaning People are deceived by these Appearances, strengthened with great Pretences to Loyalty: and this occasions the Fanaticks to lay hold on, to revile the Doctrine and Discipline of the Church, and even insult and oppress the Clergy wherever their Numbers or Favourers will.

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will bear them out ; infomuch that one wilful refractory Fanatick hath been able to disturb a whole Parish for many Years together. But, the most moderate and favoured Divines dare not own, that the Word Moderation with Respect to the Dissenters, can be at all applyed to their Religion, but is purely Personal or Prudential. No good Man repineth at the Liberty of Conscience they enjoy ; and perhaps a very moderate Divine may think better of their Loyalty than others do ; or, to speak after the Manner of Men, may think it necessary that all Protestants should be united against the common Enemy ; or, out of Discretion, or other Reasons best known to himself, be tender of mentioning them at all. But still, the Errors of the Dissenters are all fixed and determined, and must upon Demand be acknowledged by all the Divines of our Church, whether they be called in Party Phrase, high or low, moderate or violent. And further, I believe it would be hard to find many moderate Divines, who, if their Opinion were asked whether Dissenters should be trusted with

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with Power, could according to their Consciences answer in the Affirmative; from whence it is plain, that all Stir which the Fanaticks have made with this Word Moderation, was only meant to increase our Divisions, and widen them so far as to make Room for themselves to get in between. And this is the only Scheme they ever had (except that of destroying Root and Branch) for the uniting of Protestants, they so much talk of.

I shall mention but one ill Consequence more which attends our Want of Brotherly Love; that it hath put an End to all Hospitality and Friendship, all good Correspondence and Commerce between Mankind. There are indeed such Things as Leagues and Confederacies among those of the same Party; but surely God never intended, that Men should be so limited in the Choice of their Friends: However, so it is in Town and Country, in every Parish and Street; the Pastor is divided from his Flock, the Father from his Son, and the House after divided against itself. Mens very Natures are soured
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and their Passions inflamed when they meet in Party Clubs, and spend their Time in nothing else but Railing at the opposite Side ; thus every Man alive among us, is encompassed with a Million of Enemies of his own Country, among which his oldest Acquaintance and Friends, and Kindred themselves are often of the Number : Neither can People of different Parties mix together without Constraint, Suspicion and Jealousy, watching every Word they speak, for Fear of giving Offence, or else falling into Rudeness and Reproaches, and so leaving themselves open to the Malice and Corruption of Informers, who were never more numerous or expert in their Trade. And as a further Addition to this Evil, those very few who by the Goodness and Generosity of their Nature, do in their own Hearts despise this narrow Principle of confining their Friendship and Esteem, their Charity and good Offices to those of their own Party, yet dare not discover their good Inclinations, for Fear of losing their Favour and Interest. And others again, whom God had formed with mild and gen-

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the Dispositions, think it necessary to put a Force upon their own Tempers, by acting a noisy, violent, malicious Part, as a Means to be distinguished. Thus hath Party got the better of the very Genius and Constitution of our People; so that whoever reads the Characters of the *English* in former Ages, will hardly believe their present Posterity to be of the same Nation or Climate.

III. I shall now, in the last Place, make Use of some Motives and Exhortations, that may persuade you to embrace Brotherly Love, and to continue in it. Let me apply myself to you of the lower Sort, and desire you will consider, when any of you make Use of fair and enticing Words to draw in Customers, whether you do it for their Sakes or your own. And then, for whose Sakes do you think it is, that your Leaders are so industrious to put into your Heads, all that Party Rage, and Virulence? is it not to make you the Tools and Instruments, by which they work out their own Designs? Has this Spirit of Faction been useful to any of you, in your Worldly Concerns, except

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to those who have traded in Whispering, Back-biting, or Informing, and wanted Skill or Honesty to thrive by fairer Methods? It is no Business of yours, to enquire who is at the Head of Armies, or of Councils, unless you had Power and Skill to chuse, neither of which is ever like to be your Case; and therefore, to fill your Heads with Fears, and Hatred of Persons and Things, of which it is impossible you can ever make a right Judgment, or to set you at Variance with your Neighbour, because his Thoughts are not the same as yours, is not only in a very gross Manner to cheat you of your Time and Quiet, but likewise, to endanger your Souls.

Secondly, in order to restore Brotherly Love, let me earnestly exhort you to stand firm in your Religion, I mean the true Religion, hitherto established among us, without varying in the least, either to Popery on the one Side, or to Fanaticism on the other; and in a particular Manner beware of that Word, *Moderation*, and believe it, that your Neighbour is not immediately a Villain, a Papist, and a Traytor, because the Fanaticks

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and their Adherents will not allow him to be a moderate Man. Nay, it is very probable, that your Teacher himself may be a loyal, pious, and able Divine, without the least Grain of Moderation, as the Word is too frequently understood. Therefore, to set you right in this Matter, I will lay before you, the Character of a truly moderate Man, and then I will give you the Description of such an one who falsely pretendeth to that Title.

A Man truly moderate, is steddy in the Doctrine and Discipline of the Church, but with a due Christian Charity to all who dissent from it, out of a Principle of Conscience; the Freedom of which, he thinketh, ought to be fully allowed, as long as it is not abused, but never trusted with Power. He is ready to defend, with his Life and Fortune, the Protestant Succession, and the Protestant established Faith, against all Invaders whatsoever. He is for giving the Crown its just Prerogative, and the People their just Liberties. He hateth no Man for differing from him in Political Opinions; nor doth he think it a Maxim infallible, that Virtue should
always

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always attend upon Favour, and Vice upon Disgrace. These are some few Lineaments in the Character of a truly moderate Man : Let us now compare it with the Description of one who usually passeth under that Title.

A moderate Man, in the new Meaning of the Word, is one to whom all Religion is indifferent, who, although he denominates himself of the Church, regardeth it no more than a Conventicle. He perpetually railleth at the Body of the Clergy, with Exceptions only to a very few, who he hopeth, and probably upon false Grounds, are as ready to betray their Rights and Properties, as himself. He thinks the Power of the People can never be too great, nor that of the Prince too little ; and yet this very Notion he publisheth, as his best Argument, to prove him a most loyal Subject. Every Opinion in Government, that differeth in the least from his, tends directly to Popery, Slavery, and Rebellion. Whoever lieth under the Frown of Power, can, in his Judgment, neither have common Sense, common Honesty, nor Religion. Lastly, his Devotion consisteth in drink-
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ing Gibbets, Confusion, and Damnation; in profanely idolizing the Memory of one dead Prince, and ungratefully trampling upon the Ashes of another.

By these Marks you will easily distinguish a truly moderate Man, from those who are commonly, but very falsely, so called; and while Persons thus qualified, are so numerous, and so noisy, so full of Zeal, and Industry to gain Profelites, and spread their Opinions among the People, it cannot be wondered that there should be so little Brotherly Love left among us.

Lastly, it would probably contribute to restore some Degree of Brotherly Love, if we would but consider, that the Matter of those Disputes which inflame us to this Degree, doth not, in its own Nature, at all concern the Generality of Mankind. Indeed as to those who have been great Gainers or Losers, by the Changes of the World, the Case is different; and to preach Moderation to the first, and Patience to the last, would, perhaps, be to little purpose: but, what is that to the Bulk of the People, who are not properly

properly concerned in the Quarrel, although evil Instruments have drawn them into it? For, if the reasonable Men on both Sides, were to confer Opinions, they would find neither Religion, Loyalty, nor Interest, are at all affected in this Dispute. Not Religion, because the Members of the Church, on both Sides, profess to agree in every Article: not Loyalty to our Prince, which is pretended to by one Party as much as the other; and therefore can be no Subject for Debate: not Interest, for Trade and Industry lye open to all, and what is further, concerneth only those who have Expectations from the Publick; so that the Body of the People, if they knew their own Good, might yet live amicably together, and leave their Betters to quarrel among themselves, who might also, probably, soon come to a better Temper, if they were less seconded and supported, by the poor deluded Multitude.

I have now done with my Text, which I confess to have treated in a Manner more suited to the present Times, than to the Nature of the Subject in general. That I have

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have not been more particular in explaining the several Parts and Properties of this great Duty of Brotherly Love, the Apostle to the *Thessalonians* will plead my Excuse. *Touching Brotherly Love* (saith he) *ye need not, that I write unto you, for ye yourselves are taught of GOD, to love one another.* So that nothing remaineth to add, but our Prayers to GOD, that he would please to restore and continue this great Duty of Brotherly Love or Charity, among us, the very Bond of Peace, and of all Virtues.

November 29, 1717.



The END.

